



VOL. III.

THE

NO. 9.



American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature"

SEP.,

1859.



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THE AMERICAN MISSIONARY, (MAGAZINE.)

This Magazine will be sent, gratuitously, to the Missionaries of the Association And—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claims to their people through the Monthly Concert, or otherwise; to Superintendents of Sabbath schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes, in a year, not less than ten dollars.

APPLICATIONS,

By feeble congregations, for aid in supporting the Gospel, should contain the following particulars, namely:

The name of the church; its evangelical character; whether slaveholders, and persons engaged in the manufacture, sale, or use of intoxicating drinks, are excluded from its communion; the number of communicants, and the average number of attendants on public worship; its prospects of early ability to sustain the ministry of the Gospel, without foreign aid; whether it has been aided by any other missionary society, and if it has been, for what length of time; the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total amount of salary which the applicants propose to make up; the portion of that salary which *they* pledge for the given time, and the arrangements that are made for securing it; whether aid is expected from any other source; and the least amount that will suffice from this Society; whether the minister, for whom a commission is desired, is the pastor of the church, or, if not, whether any arrangements are made or contemplated in the course of the year, for his becoming such. These statements should be signed by the trustees and deacons or elders, or by a committee of the congregation, and confirmed by the certificates of two or more clergymen acquainted with the facts. Also,

The name and post-office address of the minister whose services they desire to secure; whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry; his credentials; and the certificate of two or more ministers of known standing, as to his general character for piety, zeal, and acceptableness, as a minister of the Gospel.

Where the ecclesiastical body with which a church is connected has a "Committee of Missions" to act in their behalf, this Committee are suitable persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application may be sent to them for their endorsement and recommendation.

Applications, after being properly endorsed and recommended, should be addressed to this office; or if from a church in Illinois or Wisconsin, to the Agent, or Secretary of those Auxiliaries, respectively, in Chicago, or Milwaukee.

As a general rule, the appropriations of the American Missionary Association are for twelve months from the date of the application; ~~and~~ at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and endorsed and recommended in like manner. ~~And~~ *And each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary, that they have fulfilled their previous pledges for his support.*

THE American Missionary.

(MAGAZINE.)

VOL. III.

SEPTEMBER, 1859.

NO. 9.

AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

FROM REV. J. WHITE.

Freetown, Sierra Leone, June, 1859.

Our Association (composed of minister and delegates,) met at Good Hope, on the 19th of May, and continued in session two days. We had a precious meeting—one which will long be remembered by us all. It was called, for the purpose of examining, and if deemed expedient, ordaining Bro. Jewett.

He sustained a very good examination, and was publicly ordained to the work of the Gospel ministry, on the 20th of May—in the church at Good Hope. Such an event, created a good deal of interest in the place, and drew together a large congregation. The services were impressive and solemn, and I cannot but hope, that the occasion will give a new impulse to the cause of Christ, so far as the influence of our Mission extends.

We have great hopes of the usefulness of Mr. Jewett, and trust he will prove a faithful minister of the Lord Jesus Christ, and that a native ministry will be raised up, who shall carry forward, efficiently, that work,—which has been begun—until Africa shall be redeemed.

Father Johnson, our old interpreter,* was licensed to preach the Gospel, and appointed as an itinerant to labor in the adjoining towns. This is a work for which he is qual-

ified, and in which I trust he will be useful. The old man seemed rejoiced that he was about to be appointed to a definite work, and said he was willing to do anything he could for Christ, who had done so much for *him*. Said he, "I stand with one foot in the grave, but I wish to spend my few remaining days, in telling my poor people about the love of Christ."

The Association adjourned on Saturday the 21st, and the day following, was Communion Sabbath in our church at Good Hope. Bro. Brooks remained, and aided us in the services. In the morning before sermon, the ordinance of Baptism was administered to three children whose parents were in connexion with the Church. In the afternoon, our communion services were held, and all felt that the Saviour himself was with us. We realized that "He brought us to His banqueting house, and that His banner over us was *love*." The interest of the occasion was heightened, by the reception of some to the Communion and fellowship of the Church.

One of these is the wife of a workman—an old man—who has for a long time been acquainted with Christianity, and who is now a member of our church. A few years since, this woman was sunk in the degradation and ignorance of heathenism, "living without God and without hope in the world." She became

the wife of this man, but for a long time refused to be married according to Christian custom, or to adopt the habits or dress of civilized life, assigning as a reason that her "family would laugh at her." Gradually, however, light dawned upon her dark heart, and she consented to be married. With other native women she was accustomed to meet at the Mission house, and receive instruction in sewing from Mrs. Burton, who made use of these occasions to impart to them religious truth. This woman would anxiously listen to the story of the Saviour's sufferings and death, and in astonishment, would lift her hands exclaiming "Oh, ya. Oh, ya." From this time, a gradual change was perceptible in all her deportment. She began to wear clothing, to feel a deeper interest in the welfare of her children, and to attend the house of God regularly. After I became acquainted with her, I frequently conversed with her on the subject of her soul's salvation, and finally she manifested a desire to unite with the Church, and to live henceforth as a Christian. Although very ignorant, yet she gives the most satisfactory evidence of being a child of God. When she was examined for membership, she said, "I can't tell you all I feel, but my heart lives upon God. I have given up my greegees, charms, and country fashions,—for Christ: I want to go with *you*, and live henceforth a Christian," and her life, so far as we know, is in unison with this profession. When received she was baptized in the presence of the congregation.

Four persons have united with the Church, since the addition formerly reported. *One* however, has removed, so that we have now, in all, a membership of nineteen. There are still others as candidates.

I believe God's work is advancing at Good Hope, and on the whole the aspect of things is truly encouraging.

Some of the children in the Mission family, give evidence of a change of heart, and nearly all are seriously disposed. Oh! may this good work go on. They have been faithfully and prayerfully trained and instructed! and God grant that those who

have sown the seed with tears, and amid many discouragements, may see those, for whom they have labored coming out decidedly on the Lord's side, faithful Christians.

The trader, to whom we referred some months since, as trying to curtail our operations, and destroy our influence with the natives, and who for this purpose gave a large supply of rum and tobacco to several of the chiefs; is now a prisoner in the jail of Sierra Leone, his factory is closed, he himself is bankrupt, and there is no probability that he will ever return to Sherbro. Others may call this "an ordinary event;" *we* see the hand of God's providence in it.

Neither are these indications of good wanting at Mo Tappan, although his companion has been removed by death. Bro. Brooks has been sustained and encouraged in his work, by evidences of the Lord's gracious presence. The lever of the Gospel is working all around him, and from time to time incidents are brought to his notice, which strengthen and encourage him.

The Mission is reduced in numbers. Oh! that help may be sent, and that speedily. A large reinforcement is needed at present, and who will say, "Here am I, send me?" Would that I could speak to the sons and daughters of the Church; that, I could portray to them, the just claims of poor benighted and *injured* Africa; that they would hear the Saviour's voice, speaking to them, "Go ye into all the world and preach the Gospel to every creature;" would, that I could induce laborers, commensurate with the vastness of this field, to enter upon this work—and carry forward the standard of the Cross, until the vallies and plains of Africa shall be made vocal with the praises of the Redeemer.

The work is God's, and He will carry it on. Who will have the high honor of becoming co-laborers with him? In this place (Freetown,) the "pestilence" seems to be doing its work. An aggravated form of the African fever, has removed many of the whites of this place, and still the work of death goes on. More than *one fifth* of the whole population have already died, and

still, there seems to be little or no abatement of the disease. Some of the oldest residents have fallen victims. Among the missionaries, who have died, is Bishop Bowen,—of the Church Missionary Society. He was universally esteemed, and beloved; and was a devoted and laborious laborer in his Master's service. A few weeks ago, after preaching, he went home—took the fever and in a few days was a corpse. Two Roman Catholic priests, destined for the *Sherbro* Mission, have died. (A French Bishop, and three or four priests, landed here a few months ago, with an intention to commence a Mission, contiguous to ours. The Spanish Consul took them in, and promised to aid them to the extent of his power: in a little while he died. A successor was appointed, and he also is dead, and now two of the priests likewise are no more.) While this fever has been raging here among the foreigners, the small pox has been doing its work among the natives, many of whom have died of that disease. God is evidently visiting this colony; may it have the effect of leading the people to repentance!

From *The Independent*, August 4, 1859.

UKULOBOLISA.

WIFE-SERVITUDE AMONG THE ZULUS.

NATAL, SOUTH AFRICA, 1859.

It has been said that Slavery, in some of its worse forms, exists, and is allowed by the British Government, among the Zulus of the colony of Natal. But the term *slavery* does not precisely express the true idea of the institution which the natives themselves describe by the words "*Ukulobola*," and "*Ukulobolisa*," to which no English word exactly corresponds. These terms derived from the same root, differ from each other in signification as do the English words *buy* and *sell*. Originally "*Ukulobola*" meant to "*contract for a wife with cattle*," "*to pay a certain number of cattle to her father or owner for a woman*," and the causative form "*ukulobolisa*" signified "*to sell a daughter, or sister, or female for cattle, in order that she may be a wife of her purchaser*." But whatever may have been the original intent and character, the custom has now become merely mercenary, and is one of the principal obstacles to the progress of Christianity and civilization among those who practice it.

At the foundation of the practice lies the assumption that man may own his fellow-

men as he may own an ox or a plow, and that consequently he has a right to use them and dispose of them as he pleases. In America the color of the skin and the origin of the blood are the badges of chattelship. In Natal, to be a female is to be a slave, who may be sold and bought and worked as an article of property. In America all the children of the slave are, by virtue of their maternal parentage, slaves,—here only the female children are the property, like the mother, of the father, while all the male children are free, and the heirs of their father—the owners of their sisters. All female children are from birth regarded as property, whose value is expressed by a certain number of cattle. Till after the age of puberty, they are not sent away from home, though contracts are often made for them while they are very young, and a portion of the price paid. It is the great solicitude of the fathers and brothers to get them early into the market, and deliver them over to their purchasers in good condition. The mothers also are zealous to early dispose of their daughters, as their sale increases the number of cattle in their kraal and enlarges the inheritance of their sons. So hopeless are the females of a better condition, and so degraded are they by its influence on their sex for unknown generations, that they generally desire nothing better, and would regard it a disgrace not to be sold. And their vanity is flattered, if their beauty or strength command a large number of cows. A girl who is healthy and not especially vicious, fetches from ten to thirty cows, and some who have aristocratic blood in them, or are especially able or beautiful, are valued at one or two hundred head of cattle. They are sold ostensibly for wives to their purchasers; but, as may be supposed, where polygamy is so common, the marriage relation in its true nature scarcely exists, and the so-called wives are really concubines and slaves. No word corresponding to the Saxon word *wife* is found in the Zulu language. The term most nearly approaching to it is "*umkake*" and its correlatives *umkako* and *umkami*, which means "*his she*" or "*his female*." The man owns his wives as truly, according to native law, as he does his spear or his goat, and he speaks of them as his *plow*, his *oxen*, his *wagon*.

Her obligation to work rests on the fact that her owner has paid his cattle for her. She can hold no property, except at the will of her proprietor. She has no rights which her master is "bound to respect." Should she refuse to obey his will, he may beat and torture her, and may even take her life without forfeiting his own. He justifies himself on the ground that he has paid his cattle for her. If she proves not as good as recommended, is vicious, or lazy, or barren, he may demand damages of her former proprietor. He may even return her, if he is not satisfied with his bargain, and receive back again

the cattle he paid, with which he may purchase another woman.

In the sale of their daughters, parents and brothers sometimes consult the choice of the girls, but more commonly the subject of the sale is not asked her consent till the business has been concluded, and frequently not till a few days before she is sent away from her father's house is she informed who her master is to be. Then if she loves another, or for any reason resists, torture is resorted to to extort her consent. Some in such circumstances are thrown into the water and nearly drowned—others are starved into compliance, or a tight cord is applied to their limbs, their superstitious fears are excited, and every moral and immoral means are tried, till the wretched victim, maddened by fear and pain, declares she *loves* the man to whom she is sold. It is, indeed, contrary to the theory of Kafir law to compel a girl to go to a man against her will, but it does not take cognizance of the way in which the consent is obtained.

It is common for the youngest, the healthiest, and handsomest girls to be sold to old men who perhaps already have half a dozen concubines. These old men are rich from the sale of their own children and the labors of their women, and can therefore readily offer a much greater number of cattle for a girl than the young men can. Hence it happens that many young men, twenty or thirty years old, either have no wife at all, or one much older than themselves, while an old man of fifty or sixty has purchased several young girls. Three years ago, a man, sixty years of age, contracted with the father for a girl about fifteen by paying for her twenty cows. The girl from the beginning remonstrated against being compelled to become the old man's concubine, he having several other women. She was compelled to go through the marriage ceremony, and was driven away from home with her master. She refused to live with him, and ran away. Again she was caught and sent back,—but unconquered still she fled again to the kraal of a rich man whose son she loved. There she received protection, but the owner of the kraal was fined by his chief because he received the fugitive and had compassion upon her. She was again taken, but she declared they might kill her, but live with the old man to whom she had been sold she never would. The matter was finally compromised by the father of the girl sending a younger and less-spirited sister to the old man in her place. This is only one case out of hundreds that occur. Girls not unfrequently flee to Missionary stations for protection against the cruelty of unnatural parents and relatives. Is it right for missionaries to afford them aid and comfort? In free America you would be fined and imprisoned did you do so. A large amount of the litigation among the natives of Natal arises out of the system of *ukulobolisa*. If a woman in any respect disappoints

her purchaser, and scolding and whipping will not reform her up to his standard, complaint of her is made to him who received the cattle for her, and damages demanded. If she dies within two or three years after her sale, her price may be recovered. The same law holds respecting the purchase of cattle. If one purchases a cow, and after some weeks or months it dies, the one who sold it is the loser, and he must give back the price to the purchaser. Sometimes a man does not complete the payment for a woman before his death—the children are liable for the father's debts, and the cattle received for a sister are seized to complete the payment for the mother, who was purchased thirty or forty years before, and is perhaps long since dead. In a few cases, the custom of *ukulobolisa* affords some protection to the female. If cruelty is manifestly exercised toward her by her owner, she being innocent, he may be made to pay a fine, or she may run away to her father, who in such a case cannot be compelled to give back the cattle he received for her. He may re-sell her to another man. Such cases are rare, but formerly were a prolific cause of war between different tribes. Public opinion is on the side of the oppressor, and hence generally the poor woman must suffer whatever her owner pleases to inflict, without redress.

That this system degrades the woman, none can doubt who are familiar with its workings, or who have studied human nature. Accustomed to hear themselves compared to cattle—never regarded as the companion or equal of the man—they come at length to regard themselves as inferior beings, for whom there is no higher destiny, no higher hopes, than to be the drudge and slave of the stronger sex. They are forbidden to pronounce the name of a male relative, or to use in common conversation any word derived from the same root, and hence in every kraal or clan the women use many words peculiar to themselves to express the commonest objects and ideas. Obligated to perform all the heavy labor of the farm and the house in addition to rearing children, they grow prematurely old—are filthy, stupid, and disgusting. Saddest of all is, that centuries of oppression have effected on them that most desirable result, as the slaveholder regards it, but as we say, that most infernal work—that very masterpiece of Satanic art—they are contented with their condition. To what more dreadful state can they sink? It is this utter degradation of the women—this soullessness, I had almost said—that makes the work of the missionary among this people so discouraging, and, but for Omnipotent grace, so hopeless.

In addition to beholding the universally baneful influence of the *ukulobolisa* on this people, the missionaries are frequently brought into direct contact with it, both among the heathen and as it invades the churches they have gathered. When a na-

tive convert marries a wife, if she herself is not a heathen, her father most likely is, and for her he demands cattle. The young man, perhaps, has been disinherited because he has forsaken heathenism, and the cows he must pay for his wife are the earnings of five or six years of toil as a servant. The fact that he has thus dearly bought her, is a sore temptation to regard her as his property, and to lay burdens upon her not proper for a wife to bear. He sometimes speaks of her as his *ox* or his *cart*. That all native Christians do not so regard their wives, we acknowledge with gratitude to God. Many do apparently forget the price they paid for their wives, and endeavor to treat them as their companions and help-mates.

The native converts connected with the Wesleyans, have, I believe, hitherto been allowed to sell their sisters and daughters as their heathen fathers do, and I know not that the missionaries of the Church of England forbid it. A majority of the natives gathered into churches by the missionaries of the A. B. C. F. M., have renounced the practice of *ukulobolisa* as sinful and heathenish. Among the American missionaries there has been some difference of opinion as to the position they ought to assume in reference to this evil. Some have from the beginning opposed it, and never tolerated it for a day, in professed Christians; others, while endeavoring to use their influence against it, have not been prepared to make it a disqualification for church-membership. In one church lately, a member has sold his sister, who was educated in the mission-school. She was purchased by one of the native teachers at another station that she might become his wife. In another of the largest churches of the Board, the practice has been permitted, or at least not forbidden, and now, according to late reports, seems likely to go on 'swimmingly.' If the system of *ukulobolisa* which I have been describing bears analogy enough to slavery to call it by that odious name, then it is a truth which ought to be known to the patrons of the Board, that slavery and the slave-trade exists and has been tolerated in some of the churches in Natal by American missionaries.

I am happy to be able to add, that as a body the American missionaries in February last passed a resolution condemning *ukulobolisa* as a sin, and forbidding its toleration in the native churches. "Better late than never;" but it would have saved a great

deal of trouble, and kept out the infection from the Church of Christ, had they taken such a stand years ago. The missionaries were unanimous in their utter condemnation of it and the determination to make it a disciplinable offense, with two exceptions, and those did not oppose the resolution, but were silent when the vote was taken.

Many of the native converts, as the natural dictate of their renewed hearts, have acted nobly in this matter. Without argument it seems wrong to them to make merchandize of their own flesh and blood, as though their daughters and sisters were sheep and dogs. They are willing to be poor and disgraced in the eyes of the people rather than be guilty of *selling* a human being. Will American cotton merchants and distinguished D. D.'s rebuke American missionaries in Natal because they tolerate and encourage such *anti-slavery fanaticism* in ignorant converts from a nation of heathen slaveholders? Ought they not? For the same arguments which are good for American slavery are good to justify African *polygamy* and *ukulobolisa*—the two darling sins of the Zulus.

UNHAMB

SIAM MISSION.

FROM REV. D. B. BRADLEY, M. D.

We have been making frequent excursions into the country, for the double object of giving a feeble child a change of air, and preaching the Gospel to the people. I returned on the 16th, from a four days' tour to Packnam, where I endeavored to do the work of a missionary of the Cross of Christ. I am now about starting for Anglin and Bangplason on the eastern coast.

We have now a little more interest manifested for the concerns of the soul than formerly. Two of our printers seem a good deal serious, and have expressed a desire to be Christians. Indeed, *Sawat*, a very interesting young man, about whom I wrote you a long time ago, is now foreman in the office, and appears a good deal like a Christian. He protests against idolatry, and has for years, been endeavoring to live as did Joseph of Arimathea before the passion of Christ. But latterly, he has expressed a good deal of willingness to make a public profession

of Christianity. A young priest has been reading our tracts and portions of the Divine Word, until he has read all we have in print, and has rehearsed remarkably well what he has read. He too affirms, that he is no more a worshipper of idols, and wishes to be a Christian. He came yesterday, to get some 50 or 100 tracts to take with him to his native city Supan, to distribute to his friends and acquaintances. We cannot but regard him as being a very interesting inquirer. He has many times brought persons to our house to get tracts for them, having no thought of getting any more for himself, as he had received already every kind we had to give. May the Lord make a thorough missionary of him to his own countrymen. A Siamese teacher in the Presb. Mission Boarding School gives very cheering evidences of being a regenerated man, and stands propounded for admission to the church of that mission.

The continuance of good news from the United States of the great awakening, does much to encourage us to hope that we too should be blest in Siam.

RESULTS OF EMANCIPATION.

Extracts from a letter written from Barbadoes, by Rev. Henry Bleby to the N. Y. Standard, under date April 20th.

I have but little to communicate in the way of news, for few events occur out of the ordinary routine, to disturb the monotony of our every-day life in this little Island. Since I returned from the States, an intelligent colored gentleman, a Mr. Prescod, has been elected to represent the city of Bridgetown in the Colonial Parliament. I have to-day had an application from a laborer to assist him in effecting the purchase of half an acre of land. He obtains it at a reduced price—for \$200. It is not a building lot, but an ordinary piece of ground far away from town, to be employed solely for agricultural purposes. This little incident shows how profitable the investment of capital in West India property has become since emancipation. Two or three weeks ago an eccentric wealthy old man died in this neighborhood. He was one of the old line planters, and has left two estates, one of which has been out of cultivation for seven years: and to-morrow they are to be put up for public sale, the reserve price being £30,000, equal to about \$150,000. They will probably sell considerably in advance of this. The old man was never married, but he leaves nine-

teen colored children, the offspring of two black women, among whom the bulk of his ample property is to be divided—the two estates I have mentioned being only a part of his wealth.

On the 19th of March the corner-stone of my "New England School" was laid, and arrangements are in progress for beginning the sister institution, the "Canada School;" both to be erected partly by funds supplied by the liberality of friends on your side of the Atlantic. I have been enabled to enlarge my scheme of school extension since my return from America; and when it is completed I shall have fourteen hundred colored children receiving good intellectual and moral training which would not otherwise be within their reach.

The quarterly assizes for this island have recently terminated, and the calendar exhibited only 26 cases for trial, none of them of a very serious character. The population is nearly 140,000, and seven-eighths of the whole is black or colored. I very much doubt whether you will find in any English or American country, with an equal population, so small a proportion of crime.

Such facts as these may serve to disabuse the minds of those who have been gulled into the belief that barbarism and crime are rapidly overspreading the emancipated colonies of Britain.

REVIVAL IN IRELAND.

The newspapers in the north of Ireland are narrating a most marvellous and unprecedented outpouring of the Holy Spirit upon the people, and the newspapers in this country, both secular and religious, are laying before their readers these highly gratifying statements. We make the following abstract from the columns of the *New York Evening Post*, whose principal editor is the poet, William C. Bryant:

The revival in Ireland is now becoming one of the greatest marvels of these modern times. It commenced among the Presbyterians; and their ministers of high standing, such as Drs. Cooke and Morgan, Professor Gibson of Belfast, and others, are throwing their whole soul into it. The Methodists, Independents, and some Episcopalians, are now partaking of the sacred influence.

This revival is fast producing most extraordinary results. Its influence has been confined to no class in society and to no sex. Evangelical Protestants of all denominations, Romanists and Unitarians—have been reached by it, and have yielded to its sway. The penitence produced in the minds of Romanists who have been convinced, has diffused so much from that penitence which they have been in the habit of professing at confession, that they have, in every instance, refused

the ministrations of their priests, and have sought pardon direct from God.

The *Edinburgh Witness* gives a very interesting account of a great Union Prayer-Meeting, held in the open air at Belfast. Some statements put down the number present as high as thirty thousand; while the lowest estimate that we have seen places it at twenty thousand. The meeting was held in the spacious grounds of the Royal Botanic Gardens. The *Witness* says:—

Some idea of the interest felt, may be imagined when we state that it is computed that no fewer than fifteen thousand individuals arrived in Belfast, and that from thirty-five to forty thousand persons in all were present at the services. The leading streets of the town presented, during mid-day, a most remarkable aspect, particularly after the arrival of trains. The footways were literally thronged with well-dressed and respectable looking people from the country—not passing along with the negligent and easy-going air of pleasure-seeking excursionists, but staid and solemn in demeanor—the younger as well as the elder; and the majority with Bibles or hymn-books in their hands, as if proceeding to Sabbath services. Thus the living stream—such a stream as was never before witnessed in Belfast—poured onward for at least two hours, along both sides of the streets.

The Rev. John Johnson, moderator of the General Assembly of the Irish Presbyterian Church, presided, and he was supported by the ministers of the different Protestant denominations in and around Belfast. Many were also present from Scotland.

At one time there were no less than twenty subordinate meetings, numbering from five hundred to one thousand each.

At the close of the general meeting, one of the ministers of the town, who has moved a great deal among the juvenile population, was surrounded by a large assemblage of boys, who ultimately formed themselves into a procession, and marched into town, singing,

“O! that will be joyful, &c.”

A Scotch ruling elder, visiting Ireland, thus writes to the *Edinburgh Witness*:

Every day and every hour I am more and more impressed with the importance and reality of the present religious awakening and revival. It is manifestly the work of the Spirit of God. Yesterday evening I went some eight miles from this city, to where the movement has made considerable progress. It, too, was in a purely agricultural district, no village or hamlet being within some miles, yet, in the very height of the hay harvest, I found at seven o'clock, p. m., three hundred and fifty people assembled. One of the recent converts addressed them. He said, “I have been a Sabbath-school teacher for several years, four years a communicant, yet,” said he, “until within the

last ten days, I thought myself religious while a stranger to Christ. I may say that I never prayed until within the last fortnight.” And, in the homely accents of the district, but with touching simplicity, he warned and besought them to flee from the wrath to come. I addressed the convert class, in which there were three Roman Catholics, and sixteen or seventeen others; and afterwards spoke to the congregation. One person was prostrated while I was speaking. Afterwards I met with several inquirers. While speaking to them the door opened, and a face, radiant with peace, and happiness, and joy, was seen. A woman about twenty-six or twenty-eight years of age came forward to the minister and said, “I could not go away till I told you I have found peace. No tongue can tell how happy I have been since Wednesday. I could not have thought of it.” “And how did you find peace?” said the minister. “O,” said he, “I was in great darkness on Wednesday, just bordering on despair; and I went into the garden, and I saw two worms; and I thought God made them, and how little we thought of crushing or cutting them; and then that he made me, a poor worm, too; and that he had not crushed me, as he might well have done; and then the thought of his mercy in Jesus in sparing me came into my heart, and I could not speak for joy; I just wept and wept! O, young friends, (she added,) hold on, you will find peace, and, O, if it be like mine, you won’t be able to tell it.”

A pious Scotchman, superintendent of a large Sabbath-school in this city, had, like many others, great doubts about the movement, hearing of it only at a distance. Soon after it began here, he said in the Sabbath-school, “I will be happy if any one will say a few words to the school.” A little girl—a modest little orphan girl—under eight years of age, rose up and said: “Dear Friends—Last Sunday I went home with a very sick heart. I thought it would break. I was very unhappy, for I was very sinful. I told my brother; he said he would pray for me, but that did me no good. He told me then to pray myself to Christ. I did pray to him to take away my sins; he did it for me at once, and I have been very happy ever since. And, dear friends, I just thought I would tell you all that Jesus will take away your burdens, and make you happy too.” During the time these words were uttered, the stillness of death reigned in the school, and superintendent, teachers and scholars were all in tears. There was something irresistible in the solemn yet childish tone, and eloquent simplicity of the appeal of the little girl. And the superintendent said: “In our midst that word is fulfilled to-day: Out of the mouth of babes and sucklings thou hast perfected praise.”

The Rev. Mr. Trench, rector of Newtown,

Kells, County Meath, in a letter having reference to what came under his observation at Ballysally, writes.

The most interesting case which has come within my knowledge is that of a young Presbyterian minister, of particularly pleasing address, who has been for two years in charge of a congregation at K——, in the County of Derry. The Rev. J. C. had come here to visit his mother, who was anxious he should see the work. I happened to hear Mr. C. relate more or less of what took place, when he was affected four times. Mr. C. was very anxious to explain that his case was not one of conversion so much as of revival, and this remark applies to very many cases. Mr. C. told us he felt himself, in his own house, becoming very weak, felt a weight about his heart, sank down upon the sofa, sighed and sobbed, and could not help exclaiming "Lovely Jesus." He said he had now "the witness in himself" in the way which he never had before; had a degree of happiness which he could not express, and had ever since been uninterruptedly ravished with his love. When Mr. C. first saw Rev. Mr. P. after his revival, he fell on his neck, calling him his father and brother in Christ. Mr. P. mentions a curious case, which he knew to be a fact, of some children who had been locked up by their mother to prevent their going to a meeting, and on her return they were found praying and singing.

* * * * *

Mr. Trench in another letter, says:

A solicitor in Belfast informed me that litigation had decreased; a publican, that no man could live by the trade; and policemen, that they now had less to do than usual. Beyond all doubt, the most abandoned of women have forsaken the streets, and cried to Jesus for mercy. I have heard interesting anecdotes of quarrels made up. I have seen it stated that deposits in savings banks have greatly increased, and I can certify that political demonstrations, "gendering strife," seem to be in abeyance. It is true that the editor of a public newspaper has been entirely incapacitated from collecting his thoughts on any other subject. It is true that compositors in a printing-office have been unable, through strong feelings of sin and bodily weakness, to go on with their ordinary work. It is true that business in factories has been stopped through the same cause; but I believe it has been already in some cases made up to their masters by the return on Monday morning of "hands" which used to be disabled by intemperance on the Sabbath. The more I see of this work the more mysterious it appears to me; but with such fruit what can we believe but that God is using these violent affections of the body for the good of souls? Why are we to doubt it?

The weekly conference of Protestant ministers and others interested in the work of revival continues to be held in Belfast every Monday morning. The *Belfast News-Letter*

states that on Friday and Saturday, many were affected while at the work in ware-rooms and elsewhere, and had to leave for their homes.

From The Independent.

TO THE AMERICAN TRACT SOCIETY, BOSTON.

DEAR BRETHREN: Believing, as I do that there is no true piety without humanity; no true love to God without love for man made in his image; and that no religion can be a true blessing to man that does not purify the heart from covetousness, I, of course, greatly rejoice in your purpose not to speak evasively, not merely of the evils growing out of slavery, but explicitly against the thing *itself*, "as a sin against God." Yes, "covetousness"—the taking from innocent man personal ownership without the possibility of giving an equivalent—"is sin."

As long as we admit that slavery, like the marriage and parental relation, is right, and its abuses only to be deplored, the slaveholder feels secure; and to his mind the consequent logic follows, "All the ignorance, degradation, and force necessary to perpetuate the relation is admissible." But when you assume, what the great mass know is true, that slavery is not a natural relation, as are the marital and parental relations, but one unnatural, impious, and subversive of every feature of justice, then you have a "*pou sto*" from which you can move the world. I trust you will do it.

Oh, could you stand here in the midst of slavery, and see how the relation, the very thing itself, dispirits its poor victims, and saps the very motives to industry and virtue, how it feeds pride, contempt, and cruelty in the hearts of those who enslave, and thus plants barriers to the progress of society and the spread of pure religion, I think you would pray for an "iron mouth and a golden tongue," with which to plead for means with which to distribute tracts, numberless as the leaves of autumn, all over this sunny South.

But, says Mr. Daniel-Lord, admit the intrinsic wickedness of slavery, and all the evils growing out of it, "Why publish in an unknown tongue?" or "when those to whom they" (the tracts) "are addressed will not receive them?" We ask, in reply, Must all tracts be addressed to slave-owners? and are there no other persons in the South but slave-owners? These are the common assumptions of pro-slavery men. But let us look at facts. We take Kentucky as an example.

In this state there is a population now of more than ten hundred thousand. Of this

number some thirty-eight thousand are slave-owners. After adding the families of these slave-owners, still the number is comparatively small. There are thousands then of non-slave-owners who are to be addressed, and shown that both interest and duty require that they be no longer, virtually, the slaveholders. This done, slavery falls. Mr. Lord may ask, Can this larger class be reached? We answer, Yes. And has he not seen in public journals statements of the fact that here, in the interior, in a country where tracts have been distributed, and other labor bestowed, the people, in a recent election as in a former one, elected three men as justices of the peace who were avowed and known abolitionists? And the office of a Justice here is more important than in New England.

In other counties there have been similar elections. In this county where I live, (Madison,) with a population of five thousand slaves, but a large white population, a New Englander by birth, and one who has for years acted openly with the anti-slavery party here, was defeated in his contest for the magistracy by only five votes, and this when money and whisky were lavishly used against him, he refusing to use either.

We say nothing about the churches in this state that bear open testimony against the sin, and refuse to fellowship in church those who persist in the practice of it. But where the sober, reflecting part of community will vote for anti-slavery men, *viva voce*, will they not read on the subject of slavery? We know they will, and that too as they will upon no other subject now before the American people.

It is true that some of those who have been engaged in distributing anti-slavery tracts have, a few times, suffered mob violence; but this is not strange nor even alarming. Men thus suffered in the free states a few years since. And what does observation teach? It teaches that great truths ride into the hearts of the conscientious and humane upon just such waves of persecution. Let us spread the tract then. We may be bound, but the truth will not. Every act of binding will serve only to impart an electric influence to the truth.

It may be said there are states, and perhaps counties in this state, where the colporter and the minister would not be allowed to stay. We reply, we do not rush the fire engines into the midst of burning buildings in order to put out the flames. We plant them on the outposts, and from these "pour on water." Let us look at the population of some of these counties we cannot enter, and compare with others we can

In some of the former there are not more than six or seven thousand white inhabitants—more slaves than whites—but few voters. In other counties, where we have liberty of speech, and where the colporter can travel and distribute freely, there we shall find double the white population found in the larger slaveholding counties. The counties then where we can work are the counties where we can work most efficiently; counties where we can find the greatest number of voters, greatest number of persons that can attend church and schools.

It is in these districts where Henry Ward Beecher might circulate his "twenty millions of tracts," and circulate them where they would tell most effectively. Tell him I will take half the "job" if the Tract Society will publish the tracts. In these counties the people are generally poor, and the work, if sustained, must be so from abroad. But the children, though poor, have sprightly minds, vigorous constitutions, and, inured as they are to hardness, they will be the better fitted for the labors and privations of reformers.

In the Providence of God the door is open. And now, will God's stewards furnish the means, publish the tracts, and sustain the colporters? Who, oh who, will give? There is such a thing as "spending our money for naught." Will the Christian, will the philanthropist, give for luxury, dress, worldly pleasure, or self-aggrandizement, when, by casting into the Lord's treasury, he may speedily dry up the tear of the orphan, soothe the anguish of the father, hush the wailing of the mother, and lay up treasure for himself in heaven? Or shall the slave, for the want of means, suffer on, and millions of others press the broad road to hell? "How long, oh Lord, how long?"

JOHN G. FEE.

Berea, Madison county, Ky.

Rev. Amos G. Beman, formerly pastor of the colored (Cong.) Church at New Haven, Conn., and recently at Portland, Maine, has been appointed by the Executive Committee, Missionary Agent among the people of color in New England and the adjoining states. From his general experience, the estimation in which he is held, and the deep interest he feels in the work, we trust that his labors for the salvation and general culture of the people will be promotive of great good. We bespeak for him the prayers and co-operation of the friends of Christ in his work in the several places which he may visit.

American Missionary

NEW-YORK, SEPTEMBER, 1859.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

ANNUAL MEETING.

The Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION is appointed to be held at Chicago, Ill., the 18th October. Further particulars in next number.

OUR WANTS.

We find that our appeal in the August number of the American Missionary has not received the full consideration it seems to us to require. Our hope of receiving largely increased donations has not yet been realized.

We feel constrained by our pressing wants to ask the friends of the cause who have not yet responded to that appeal, to look at the statements therein made of the condition of our receipts and the wants of our missions, and consider the following brief requests and suggestions.

1. That pastors and churches make special efforts at the September monthly concert, to secure largely increased collections; and we hope that many churches which have not heretofore taken up collections may now do so.

2. That on that day, if it shall not have been done previously, Sabbath schools make a collection for the Association. They may perhaps make their minister, or superintendent, or some other, a life member.

3. That where churches take up a special collection, or where they make their contributions at this season, the pastors would bring the claims of our missions before their people, the first Sabbath in September.

4. That local collectors, or others, having any sum in hand for us after that time,

transmit to our treasury immediately, without waiting to increase it.

5. That any subscription, or pledge, now due, should, if possible, be at once secured and sent to our treasurer.

6. Let not Christians of small means (but perhaps of many prayers) refrain from giving now. The aggregate may be very important, and the blessing of God will follow their gifts, in answer to their prayers. Those of larger means, we trust, will give so freely as to realize that, according to the words of the Lord Jesus, "It is more blessed to give than to receive."

LATIN MYSTICISM.

The friends of the slave are called to combat a new foe to emancipation, brought into the field by some clerical champions. The name of this new foe is *Per se*, though sometimes called *Malum in se*. These are, as our unlearned readers may understand, in plain English, *By itself* and *An evil in itself*. Whenever the friends of liberty speak of the inherent sin of slaveholding, these champions bring forward Mr. *Per se* alias Mr. *Malum in se*, and say, there are some slaveholders, who are nominal slaveholders, and who hold their slaves for their own good, with a view to their emancipation, &c., and therefore slaveholding is not in every case sinful. Now this sort of argumentation, it appears to me, solaces all slaveholders, for they all, or nearly all, profess to hold their slaves for the good of the slave; and it solaces all nominal anti slavery men who will not exert themselves very much for the abolition of a system, not sinful in itself, but only, they say, sinful in its abuses.

This Latin foe is doing great mischief, especially among those who have been to college; and he is affrighting some who have never had a liberal education. Our minister, say the latter, says slaveholding is not an inherent sin, that is not a *Malum in se*, and though I do not know what that means, I suppose it is a clincher and must be true. Why go to Latin books to learn whether slaveholding is or is not a sin. Common sense and the religion of Christ, as I find it in my English Bible, are enough for me. Slaveholding, my Bible teaches, is "man-

stealing." The commandment is, "Thou shalt not steal." If any teach otherwise, I refer him to the apostle Paul.

But is the man, who buys a slave for the purpose of emancipating him a sinner? No; neither is he in the eye of reason and common sense a slaveholder. A slaveholder is one who holds a fellow man as property, "a chattel." Are not such sinners? I ask not a Latin dictionary, but the Bible.

Some say slaveholding is not always sinful, but slavery is, and while they exclaim eloquently against the latter they say little or nothing against the former. Thus they fight an abstraction. Slavery is a "heinous wrong"—a "stupendous wrong"—a "moral evil," &c., but slaveholding is handled gingerly; its abuses, gentle reader, are wrong, and the masters ought to have tracts on the duties of masters, but it is not a *Malum in se*, oh, no! When shall we be rid of such absurdity?

THE INDIAN MISSIONS.

It is reported that the Prudential Committee of the American Board will recommend, at the approaching annual meeting, a discontinuance of their missions among the Choctaws and Cherokee Indians, entire or partial, and countenance the assumption of these missions by the Old School Presbyterians or otherwise. The voice of the Christian community is now so much opposed to a longer continuance of the Board's complicity with American slavery in any form, that we doubt not it is thought desirable, by some of the leading men of the Board, to act in compliance with this public sentiment. But we earnestly hope, that if done it will be done in a way not to dishonor Christian efforts made for the abolition of slavery and the slave trade, or to dishonor the Gospel.

REV. JUSTIN PERKINS, D.D.

In the August paper I read with much gratification some extracts from the celebrated sermon of this distinguished missionary of the American Board, entitled

"Our Country's Sin." This admirable discourse, written in Persia and sent to this country for publication, was widely circulated, and endeared its author to all the liberty-loving people of the land. The widow of one who took much pains to distribute this sermon lately wrote to inquire whether Dr. Perkins, during his present visit to the United States, had lifted up his voice against our country's sin. She was informed that so far as the writer could learn, he had not in any of his numerous addresses uttered a word against American slavery. In reply this lady says:

"His silence is an additional evidence of the statement made by Dr. Cheever in May, 1858, at Boston, when he said, 'No voice is raised at the anniversaries of our Missionary Boards, though we hear, by letters from our missionary brethren abroad, how their hearts are filled with anguish at the dreadful prevalence of this sin, and how this stumbling block of our iniquity lies in the path of the Gospel; and yet, the moment they step on these shores, and pass through the ordeal of our conservatism, it is a perfect dephlogistication of their souls, &c.' I have many times asked myself what must be the emotions of the little daughter of Mr. Perkins, as from her heavenly home she follows her father on his course through the churches of New England and the North. That father's lips in distant Persia could utter these words: 'For one I plant myself by the side of the suffering and the oppressed the world over. They shall have the poor benefit of my humble name and my feeble pen, and had I a thousand more to offer, gladly would I lay them on that altar at the feet of the man of sorrows, the suffering Savior.' Now she sees that loved father's lips sealed against this monstrous iniquity, American slavery; sealed, too, when he has the most blessed opportunity God ever gave him to plead for the oppressed. O! when shall we be willing to follow Christ?"

As a sequel to the extracts published in the August paper, I lay before its read-

ers an extract from a letter written by Mr. Perkins, dated Ooroomiah, January 22d, 1841, to a gentleman in this country, which was printed at the time and widely circulated, both *before* and *after* Mr. Perkins' visit to the United States with the Nestorian Bishop, Mar Yohanna, he having requested his correspondent, as I have been credibly informed, not to circulate it during his visit to the United States :

"Still greater pain and astonishment have been excited in my mind, by the *appalling* APATHY, on the terrible evil of slavery, that obviously the great mass of the ministers, and christians, and people of America, and prevents them from *doing anything*, and seems to nerve them with an almost desperate determination NOT TO DO ANYTHING for its removal. * * * I feel a deep conviction that it is a solemn duty of all who fear God, or regard man, in America, to "*do something*," and it is equally my belief, that a FEELING HEART for the untold miseries of the injured African, pervading even the christian part of the community, would not be long in finding out what that "*something*" is, which ought to be done, and might be done, for the entire abolition of slavery in our beloved land. * * * With my whole heart, I bid those God speed, who are praying and toiling to remove the mighty evil. * * * And I would pledge them the only humble co-operation I can offer, my present, unceasing prayers. The cause is the cause of God."

And now, in view of the fact that American Missionaries on their visits to their native land are silent on "our country's sin," that such men as Schaffler and Perkins, who write eloquently in favor of freedom when in distant lands, do not open their lips, in public, against the stupendous sin of the age, when in their own country, What shall we say? What is the cause?

—"What drugs—what charms,
What conjuration, and what mighty magic"
seal their lips?

ORDINATION.

Mr. George B. Clafin of Upton, Mass., a member of the graduating class in the Bangor Theological Seminary, was ordained as missionary to the heathen, at Bangor, on Tuesday, July 26th. The ordination services followed the annual sermon before the associated alumni, which had been preached by Rev. J. O. Fiske of Bath. Prof. Harris presided; Prof. Pond offered the Ordaining Prayer; Prof. Smith gave the Charge; and Rev. John R. Thurston of Newbury, Mass., the Right Hand of Fellowship. Mr. Clafin expects to join the Mendi mission in West Africa, next fall under a commission from the American Missionary Association.—*Independent*.

From the Boston Recorder.

On Thursday the Rev. Mr. Thompson, a Missionary of the American Missionary Association from Jamaica, made some statements (at Saratoga Springs) in reference to the condition of that Island, as resulting from the emancipation of the slaves in 1834. He gave a graphic account of the feelings and the exhibition of feelings of the slaves on the morning of the 1st of August in that year. The planters combined, and determined to pay only a certain rate of wages,—insufficient to induce the now free blacks to labor. Their wants were easily supplied, and the immediate consequence was, the plantations could not be worked. Great disaster followed, which was all attributed, at the time, to emancipation. What ruin the abolitionists occasioned! This was the surface view of things. But in point of fact, the Island was on the border of bankruptcy before the emancipation took place. The number of plantations worked had been decreasing for many years; most of them were under heavy mortgages. The estate which the Mission purchased for some \$2,500, had been mortgaged for £80 000 or nearly \$400,000. The £20,000,000 (\$100,000,000), which the British Government paid for the slaves, went immediately into the vaults of the London bankers. But the important fact in this connection is, that though the exportations of the staples of the Island fell off after emancipation to a ruinous extent, yet now they are coming up. The amount of sugar now annually exported is about what it was before emancipation took place, and a foun-

dation is evidently laid for permanently increasing prosperity. The people formerly slaves are able and willing to cultivate the Island if they are properly treated. They are beginning to have their own private plantations on a small scale, with small mills to break the cane, like the small cider mills among our country farmers, before the days of temperance effort.

HOME MISSIONS.

PENNSYLVANIA.

FROM REV. U. T. CHAMBERLAIN.

Cambridge, Rochdale P. O., Aug. 9, '59.

I would say to the hand of Divine Grace that the past has not only been a laborious, but also in a great degree a successful year of labor. The only Sabbath lost from labor during the year was the 7th of November, which I spent in Cleveland by the bedside of my dearly-beloved, dying, now ever-lamented mother.

Revivals, of more or less extent, have been enjoyed in all my several regular fields of labor. In Cambridge, in connection with the three other evangelical churches, there have been during the winter and spring a goodly number of hopeful conversions; the four churches sharing in the labors and the fruits of the revival.

In Centreville, without the aid of any efficient church or ministerial co-operation, a meeting was held some three weeks with most pleasing and hopeful results. Of the fruits of that revival, a Congregational Church has been organized, consisting of *forty* members—to which at their first Communion since, fourteen were added. Others have united elsewhere, and still others will unite somewhere.

At Riceville, occasional labor has been blessed to the encouragement of the feeble church there, in affliction, and in severe trials, and to the awakening and hopeful conversion of some sinners.

Last fall, at Sterrettania, a Congregational Church was organized, consisting of nine members mostly by letters from other churches. Rev. J. M. McLain, from Ohio, commenced a series of meetings there in March, but being taken sick it fell to my

lot to take his place. Some good was done. The Methodists (the only other church there,) labored with the Congregationalists with one heart. Several were united to each of those churches.

At the close of our Association in Mercer, the third week in February, it was the unanimous advice of the Association, that I should comply with the request of the Congregational Church there, and their worthy pastor, Rev. D. R. Barker, to remain and preach a few days. Being a stranger, it devolved upon me to do the preaching mainly for four weeks, while Bro. Barker and his Church, assisted by the hearty co-operation of several other pastors with their churches, labored together with most blessed results.

Eternity alone can unfold the good accomplished in these churches, and among those who before the meeting were far off from God, but now are hopefully brought nigh by the blood of Christ. To Him be all the glory.

You have asked me to give you the number of hopeful conversions in these meetings. It is difficult. I can say however, that *eighty-seven* have united with the four churches immediately under my care, and there has come to my knowledge, just about that number who have united with other evangelical churches, and candid judges whom I have consulted in these different places after the meetings, think that about as many more give evidence of hopeful conversion, who have not united anywhere. But what grieves us most is, that in all these places, except Centreville, there are yet of the unconverted, many more than of the converted.

Several rum shops and drunkard-making establishments, have been broken up, and their keepers become Christians, and are now engaged in honest business. It would be pleasing, and perhaps, profitable, to record instances of conversion among the extremely aged, and among the intelligent of juvenile years, of Roman Catholics, drunkards, infidels, and sceptics of various grades; of whole households dedicated to God; of the fundamental changes wrought in whol

communities; bad habits abandoned; family altars erected in scores, &c. But this communication is already too long. All these things are the Lord's doings. They are marvellous in our eyes. To Him we will ascribe all the honor and glory.

INDIANA.

FROM REV. JOS. H. JONES.

Decatur, Adams Co. Aug. 4, '59.

Sudden death of a young Minister.

I had hoped that Bro. W. G. Montgomery, who was licensed by our Association about two years ago, would soon occupy a part of this field, so as to enable me to concentrate my labors. But it was the will of God to order it otherwise. Suddenly and unexpectedly on the 6th of last month, he was prostrated by a sun-stroke, and died in four hours after the attack. What a solemn warning to us who remain. How diligent, faithful, and persevering we ought to be.

Bro. J. N. Taylor, of Liber, has given up his charge, and the brethren there have none to supply them, except Bro Diggs and myself. I was at Liber last Sabbath, preached twice, and administered the Lord's Supper. The school not being in session, and several of the members absent, and others sick, our congregation was smaller than usual, yet, I found it good to be there, commemorating the death of Christ.

Circumstances beyond my control, force me to extend and enlarge the field. I can thus reach other denominations, and remove prejudices from a greater number of minds, and scatter more light on the subjects of slavery and intemperance, but concentration would show more immediate results in conversions and additions to the Church. In consequence of a long and severe drought, many of our creeks are dried up, and our larger streams have become stagnant and unwholesome. In my last week's journey to Liber, I found that the people living near such streams are sick with bilious and intermittent fevers. Great numbers, and in some cases whole families, are prostrated; and

the doctors have entered on their fall campaign in *right earnest*.

Having on my last trip inhaled the malaria, my whole system suffers from it. It will not prevent me from attending to my appointments next Sabbath.

We make a brief extract from a letter of our missionary teacher (*Miss Eleanor C. Johason*.) among the colored people at Evansville. Her work is arduous, and, though promising, calls for a large degree of the spirit which she regards as vital to success.

EVANSVILLE, Aug. 1st, 1859.

As school is not in session, I have nothing new to report respecting it; all seem highly pleased with it, and with the progress of the scholars.

Our Sunday-school and children's meeting are doing well, especially the latter, which succeeds beyond our expectations. The children, and also the adults, who attend, are remarkably attentive and appear sorry when the two hours have passed away.

I have sought to improve my vacation by calls and personal religious conversation, not only among the colored people, but among the poor classes generally, and am always received with kindness and respect.

It is strange, if we have felt in our own deep heart the value of souls, the misery of sin, and the fulness of the love of Christ, that we can manifest so little interest for the salvation of those around us who are without God and without hope. And in the little effort put forth how often does it degenerate into mere form. Only as the eye is fixed on Jesus and the whole soul filled and quickened by his love can we rise above ourselves and be truly co-workers together with God. I am more and more convinced, in order to have the hearts of the impenitent affected by our efforts they must be the result of the constraining love of Christ; while in our own hearts we have such realizations of the dreadful nature of sin and of the preciousness of souls as can be obtained alone at his feet. We must live on Christ and in Christ would we live for Christ.

WISCONSIN.

FROM REV. S. A. DWINNELL.

Reedsburg, July 19, 1859.

I have continued my labors as heretofore at Lavallo, Ironton, and N. Excelsior, (form-

erly Dellona,) as well as this village. Our Church has been dealt with mercifully in the midst of afflictions.

Our Heavenly Father has removed from us two very valuable members during the quarter, both sisters highly esteemed for piety and good works, and sustaining a prominent position in society, and in the Church. One of them, the wife of a merchant, an early settler in this village, a woman of ardent attachments and great activity in doing good to the bodies and souls of men. She died April 27th. Her funeral was attended in our meeting house by a large congregation, many of them from adjoining towns.

The other was the wife of one of our deacons. Her history manifested strikingly the grace of God. An obituary notice of her was published in the *Cong'l Herald*.

It is worthy of notice that our church, in a membership that has numbered seventy-one in all, has but twice before been invaded by death during more than eight years of its existence. Truly, God has been good to our Israel.

While he has reduced our numbers by death, he has blessed us with increase. At each of the four seasons of communion this year, we have received valuable additions to our number.

The opposition of the wicked is not as open and violent as formerly, but the dreadful effects resulting from withholding the testimony of God against sin is more and more apparent. I asked one, who two days after he united with the Church, went to the polls, and voted to sustain the fugitive slave bill in our election for judge of the Supreme Court, when that was the only issue, if he "knew any higher law in the universe than the enactments of the United States." He replied, "they are good enough for me." Most of those who are members of that Church and Society vote to sustain the fugitive slave bill. One of them, not a member of the Church, however, was asked a short time since, "What course would you take if a law of Congress, should require you to worship idols?" "I would worship

idols then," was the reply, "until we could get the law repealed." Thus men are running into atheism to sustain party wickedness, at the dictation of the slave power, and the minister is silent.

I rejoice that the Lord reigns, and that he will make even the wrath of man—to praise Himself.

If we are faithful to Him, we need not fear what man can do unto us.

IOWA.

FROM REV. GEO. J. CUMMINS.

Quasqueton, July 23, '59.

I have been again into Floyd Co., held 2 two-days meetings, and had a communion season with the church at Howardville (the new church I spoke of in my report.) The Lord was very near to bless. Three united with the church; one of them returned from his wanderings. He was once a preacher in the Protestant Methodist Church, but had been for 12 years trying to be an infidel. It would have gladdened your heart to hear him relate his experience. He was a man highly esteemed among his neighbors. The people were almost all moved to tears. I am well assured many formed resolutions to amend their ways.

At the other meeting, at Pleasant Valley in the south part of Floyd Co., a church was organized of six members, and on my return from Howardville three more united with them. I baptised three persons; two of them had been Catholics; one of them a Frenchman, who with his wife and mother-in-law, were the persons that united on my return from Howardville. He was converted some three years since, but had never united with any church, as there was none near by. His wife and mother-in-law are Germans, and in receiving the old lady into the church we had to use an interpreter while she related her christian experience. The falling tears told plainly that she enjoyed what she said she did, the knowledge of sins forgiven through faith in Jesus, the Savior of the German as well as the American.

The prospects in the above named places

are good, as they are also at several other places. The north-western portion of the State is ripe for the harvest, but the laborers are few. We want men to lay the foundation here who will bring the sword of the Spirit, the word of God, to bear directly upon slavery and every other sin against God or man.

On my way up North-West I was invited to preach for a brother minister. While bearing down on the sins tolerated by the churches in the land, some four or five church members left the house, and stayed outside, talking, till I was done. After meeting, a brother came to me and took me by the hand and said, "We have but little anti-slavery preaching here. We must kill the pro-slavery spirit in the churches North, and then the way will be clear to attack or beard the lion in his den."

REV. W. G. KEPHART, formerly our missionary in New Mexico and more recently in Southern Ohio, now writes :

Kossuth, Des Moines Co., Aug. 6, 1859.

The little church here have put up and finished in a neat style, a new house of worship, which has put them in debt about \$600, but they thought they could not ask aid of the Association while there were so many demands upon its treasury. They have determined to pay off their debt and support their minister without foreign aid. That is right—I wish all other churches in as good circumstances would do the same.

Many old associations make me loth to part company with the A. M. A.; at the same time I would do whatever will contribute most to its general interests. I trust that I shall not forget the Association when I cease to be a recipient of its aid.

KANSAS.

FROM REV. JOHN H. BYRD.

Atchison, July 22, 1859.

The colored people who come here seem to look to me for counsel and assistance in their various concerns. * * * I have the glory, or the shame, of being called the

"nigger preacher." At the recent 4th of July pic-nic, a Sabbath-school celebration, some persons desired to turn the colored children out of the procession. There were, however, too many christians here who regard the common rights of men, for the spirit of caste and prejudice to succeed in thrusting out some of the best behaved and teachable children in the schools. In this part of the Territory the prejudice against color is exceedingly virulent in many; yet even in this respect a great improvement has been made within four years, in this place. In 1856 Anti-slavery men were here exposed to all the terrors of organized mob violence, and in several instances barely escaped with their lives. When I see the actors in those days of lawless violence who remain here, I am reminded of Esop's lion, whose teeth had been pulled out; the lion's nature is all there, but he has lost the power to bite.

The people have rendered me considerable assistance in building a house this spring, and I think before a long time they will be able to do much to support a minister. All the denominations are straightened to build meeting houses for themselves.

Through the energy and liberality for the most part of Gen. S. C. Pomeroy, we are about to have erected an excellent house of worship this summer. With it, I think this church will at once become an active and efficient worker in the field of the Lord. Without it we are placed under great disabilities.

For a time past a slave-trader has had an establishment at St. Joseph, Mo., and the boats freighted with his human chattels, in common with all the boats that run the river, land at our levee: so that we see the poor chained slaves on their hopeless journey. As a boat landed yesterday, I saw two black men thus chained together, and two women near them, who were unbound. Something of the sorrow that crushes their hearts, may be learned from the consideration of the risk they sometimes run in seeking their escape. I think I told you in my last letter, that one boat passed here some time since with about a hundred slaves on

board; the same boat has again gone down the river, with about the same number. They came, in whole or in part, from the establishment of a slave-trader named Wright, of St. Joseph. This man was lately returning in a buggy from Gentry Co., with a slave whom he had bought. For some reason on the way he leaned over to take off his shoe, and while in this posture the slave snatched Wright's revolver from his belt and shot him dead, and then escaped. A thousand dollars reward was presently offered for him, and within a few days he was captured and now lies in jail, and will doubtless be hung. May God grant the speedy destruction of this whole system of abominations!

FROM REV. HARVEY JONES.

Wabaunsee, July 12, '59.

The prospects of good here still seem to be encouraging. To our regular church prayer and conference meeting on Thursday afternoon, which has been kept up regularly since the church was organized, we have added a female prayer meeting every alternate week, from which we hope good will result. The Sabbath school is very full and is conducted with more interest and promise of good, than ever before. It now embraces all the youth and children of the community. Many of the older members of the church and congregation continue to employ the hour devoted to the Sabbath school to united study of the Scriptures.

The attendance on our public Sabbath services is full and there are still some cases of religious interest in the community. As another denomination now occupy our place of worship every alternate Sabbath afternoon, instead of our customary Sabbath evening service in the village, I now preach that evening in a school house in a neighborhood four miles west. The people here seem interested and I hope in this way to reach some who do not attend at Wabaunsee.

At our last communion (July 3) eleven persons united with the church, five of whom on profession of faith in Christ; the others

by letter. Others expect to unite the next opportunity.

Externally, we have every thing to encourage us and much for which to be grateful, but I fear that as a church, God does not see in us that humility, spirit of consecration and interest in the salvation of men, that are indispensable to being owned and used by him in advancing His spiritual kingdom.

It is a time of comparative prosperity. All our crops promise well. We have exemption from sickness, and all or nearly all are intensely engaged in their worldly pursuits. I fear it will be necessary again to visit us with trial or adversity in some form, to induce us to return to Him with all our hearts.

KENTUCKY.

FROM REV. G. CANDEE.

McKee, Aug. 1, 1859.

Our congregations at McKee, have been smaller since last winter. Five members of colored families united with the Church then; and that circumstance has been used, by our enemies, to deter many from coming to our meetings. We are called the "Nigger Church," and the "Black Church," &c. Still, our dear brethren have so much of Christ in them, and seem to have so great moral influence, that we *rejoice* in our persecution. For we feel that it does them good, and we hope ultimately to see others glorifying God through them.

At Bro. Blanton's the congregations are increasing in members and interest. We hope to witness the returning of sinners to the Saviour in that neighborhood before long. I think the people are generally convinced that "our doctrine," as they call it, must prevail. In some neighborhoods, instead of connecting everything bad with Abolitionism, everything good is identified with it. If a man chews tobacco, he is said not to be a thorough Abolitionist.

The amount of intemperance in our town, and all through this country, cannot be described, though it is evident that there is a

growing conviction of its great wrong. The influence of our brethren is very great for good in this respect. They used to drink, but now abstain entirely from even tasting strong drink. Even drunkards will gather round them, and unite in reprobating the practice.

We need a church edifice at McKee, very much. But we shall have to get help from abroad, or shall not be able to build one soon. Pray for us.

REV. WM. KENDRICK, who has recently gone to Jackson County, Kentucky, writes encouragingly, and gives a statement of numerous appointments which he has made for preaching and other labors. At one place especially (Coxe's School House), he says, there seems to be a bright prospect of doing good.

"The last time I was there I preached four sermons and requested all who desired to be prayed for to rise; some 25 or 30 rose. Some think they have lately given themselves to God and desire to join the church. I have not yet been in the region where I am to preach this week, but am informed it is the richest part of the mountain country, and quite thickly settled for this region. In some sections," he says, "the people have meetings but once a month. I tell them that they must have preaching oftener, and that we must make it our daily business to serve God. Our custom is to preach two days in succession, at each place where we make an appointment. We truly realize the goodness of God in this very hard field of labor. We need a supply of strictly religious tracts, as well as those on slavery and tobacco, to distribute as we go, for the people here are very ignorant of all the true principles of godliness. The congregations are small (it has been the most busy season of the year) but I expect to have larger congregations and see much good done."

WISDOM.—"He that walketh with wise men shall be wise," says Solomon. What then shall he be that walketh with God.

SLAVERY WRONG.—Do you ask me why I dare to say this? Do you ask me especially why I dare say this, when so many voices are ready to curse me for saying it, and when from the supreme tribunal of our laws, it has just been announced that Slavery is a national institution, guarded and sanctioned by the charter of our national government? My answer is, I dare to say this, because God says it as surely as this chapter in Isaiah is the Word of God. I dare to say it, because Slavery is a wrong; wrong first, indeed, and chiefly, to every slave, but affecting in its reach and its reaction all the interests of the Commonwealth, a gross and outright violation of that justice for which alone society exists. Slavery is wrong, essentially and only wrong; and no statute, no custom or tradition, no decree, no compromise, no Constitution, can make it otherwise than wrong.

Do you ask me how I know it to be wrong? Then hear me. I know it to be wrong just in the same way in which you know it to be wrong. It violates every instinctive sentiment of justice. You can give no true statement of what it is—true to the facts as you know them—true to the theory of the laws by which it is ordained and guarded—without making the hideous wrong palpable to your own moral sense. Would you like to be seized and sold into slavery? Would that be just? You have property, the accumulation of your intelligent and laborious industry. Would it be just if the law should make you incapable of owning even the garments that cover your nakedness, in any other sense than that in which a horse may own a blanket? You have a wife. Would it be anything else than a most atrocious wrong if the law should make your wife the absolute property of another man? You have a daughter in her young bloom and joyousness. What judgment would your moral sense pronounce upon the law, if it should tear her from your parental love, and make her the helpless prey of whatever rich man would pay the most for the ownership of her beauty? There sits at the corner of your table a little boy, a paragon in your partial judgment, bright, playful, brave, and gentle; whose presence has added sunshine to your home; whose merry laugh is the joy of the whole household; whose growing intelligence is your pride and your hope for the coming years when you shall begin to be old, and whose death, if he should die, would pierce your heart with wounds which time could never heal. What words could you find to express your horror at the injustice of a law by which that child of yours could be taken from you and from your home, and made a slave?

And if all this, in your case, or in the case of your wife, or of your daughter, or of your little child, would be nothing less than a hideous wrong—a wrong that might well move heaven to wrath, and hell itself to

pity—would the injustice be any the less atrocious—the wrong any the less horrible—if another man instead of you, and his wife and daughter and little child, instead of yours, were the immediate sufferers? Do you say that the enslaved classes in this country are trained to bear these things, and do not suffer under them as you would suffer? But what of that? *Think* what of that? Just make *that* case your own. If you had been subjected from your birth, to a training which had extinguished your human sensibilities, and had brutalized your nature for the very sake of owning you and treating you as a brute incapable of human rights; would not that have been the most fiendish injustice of all—a crime far greater, in reality, than if you had been murdered in your infancy, as Herod murdered the little ones of Bethlhem?—*Dr. Bacon's Fast-Day Discourse.*

Is not such a "hideous wrong," a *malum in se*—a sin in itself?—[Ed.]

PRO-SLAVERY INDUCING INFIDELITY.

The following very interesting extract we cut from a late number of the *Christian Press*. It was written by our excellent friend, a city missionary of Cincinnati. Would that all who are sinking into infidelity by the teachings of pro-slavery ministers might find as faithful a pastor and guide.

Our young converts were exposed to ridicule, and often taunted by professors of religion as being abolitionists and nigger-lovers, yet they usually embraced the truth without hesitation, and thoughtful men of the world acknowledged that they were consistent followers of Jesus; for, not unfrequently, I found among non professors clearer views of truth and duty than in the church. This was emphatically the case with Judge M., with whom I became acquainted about this time. I was particularly impressed with the frank and unassuming bearing of the man. He was a native of Maryland and among the first settlers of Cincinnati. He had passed his sixtieth year, and though uneducated, had acquired much information. He possessed a strong mind, a warm heart, and a most determined will. He was universally respected for his intelligence and sound morality, but was said to have great contempt for Christianity. Conversing with him one evening on the subject of slavery, he observed:

"I am surprised, Mr. B., at your sentiments on this subject, for I have never conversed with a minister of the Gospel before who did not either justify slavery from the Bible, or apologize for the practice of it in the church." At this point, Mrs. M. re-

marked that the hour was late, and it was time to retire. But the Judge observed:

"I wish to converse with Mr. B. in private a few moments."

As she left the room, he drew his chair near to mine, and taking my hand said: "I am about to tell you, sir, what I would not tell my family, indeed, what I have not said to any one. *I don't believe the Bible.* I will not accept, as coming from God, a book that sanctions chattel slavery. The light of nature and my moral sense teach me that slavery is a sin against God, and a crime against humanity, and I believe, with Jefferson, that God has no attribute that can take sides with slavery. I had rather trust my soul's guidance to the simple light of nature than to the ministers of a religion that sanctions traffic in human bodies and in human souls—that exacts labor without compensation. I can not love or worship a being who sanctions such gross injustice. If they rightly interpret the Bible, then the God of the Bible is not the God of nature."

He paused for a moment, still grasping my hand, and with his eyes fixed on mine, seemed to read my soul, and then added, "My objection to the Bible is not that it teaches that man is a sinner—not that it tells of the incarnation of the Son of God—not that Jesus suffered as an atoning sacrifice for sin; all these things are in accordance with the infinite benevolence of God, and seem necessary to the salvation of man. But the ministers of the Gospel tell me that the Bible justifies slavery; and the officers and private members of almost every denomination of Christians, hold men as slaves. They breed slaves for sale, as I do cattle, and justify their conduct from the Bible. For me, I am but a sinner, and need forgiveness at the hands of my maker; I need a light to guide me, and a system of religious truth on which I can implicitly rely. Show me that the Bible does not sanction human slavery, and I will embrace it with my whole heart. I can confide in its teachings, and embrace the Saviour of sinners as my only hope."

His voice ceased, but his frame shook with emotion, and tears stole down his cheeks, and mentally I exclaimed, concerning my brethren, "The name of God is blasphemed among the Gentiles through you—for you make the Gospel of God of none effect."

Earnestly I prayed for wisdom that I might disabuse the word of God, and lead this aged man to the feet of Jesus. Together we carefully examined the servitude of the Old Testament, justified by God, and Judge M. acknowledged that in all this there was no semblance of chattel slavery, and when we referred to the teaching of the Apostles in the New Testament, he learned, to his astonishment, that the right of property in man, was no where recognized, but that Christian servants were required to

render obedience to their masters for the Lord's sake only.

From this period Judge M. became a constant attendant on public worship, and a hearty supporter of the Gospel of Christ. By request I visited him on his death-bed, at the age of seventy-seven. It was near sunset when I entered his dying chamber. He grasped my hand as usual, and gave me a cordial welcome, saying :

"You now see me in the jaws of death, but I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." Then turning toward the setting sun, he added, "I am gazing for the last time on this glorious scene. To-morrow I shall be where they need no light of the sun, but a light far more glorious will open on my sight."

I inquired, "Judge, are you prepared for this change?"

With a countenance beaming with joy, he answered, "Oh, yes, my work is done, my worldly affairs are all adjusted, and in the Lord Jesus is my only hope of salvation, and I can calmly resign all into his hands. I thank you for your fidelity to me, and can never sufficiently appreciate your kindness in removing the dark cloud of infidelity that rested on my mind. But, oh! I could not take, as a divine revelation, a book that sanctioned slavery, nor respect as religious teachers those who justified or apologized for what I knew to be a sin."

I often pass the lonely grave of Judge M. on the bank of the Ohio. All there is silent; but the view recalls that evening's conversation and his death-bed scene, and a still, small voice speaks to my soul, "I can not embrace, as a Divine revelation, a book that sanctions slavery, nor respect as religious teachers those who apologize for the sin."

Missionary Contributions.

"I mourn that I have not another son to give," was the language of a Christian mother, when tidings came that the son whom she had surrendered to the cause of missions slept in a martyr's grave. And, fixing the eye on the glorious vision of a world, bright through every home and every heart, with the hope of eternal life,—who will venture to rebuke her? None, surely, can avow the belief that she placed an unreasonable estimate upon the universal subjugation of mankind to the cross.

But, reader, that mother rebukes you. Why have your missionary contributions been so infrequent? so reluctant? so stinted? It is *only money* that you give. You give that money for no other or lower end than *the conversion of the world*. Oh, if this had not too small, and that too large, a place in your heart, would you not give more cheer-

fully and more abundantly? Answer, with her words ringing on the ear of the soul.

The season of gifts is at hand. Will you remember the claims of missions by a special donation, indicative of your sincere and absorbing zeal in a work for which your Saviour endured the contradiction of sinners and the penalty of sin?—*Religious Herald*.

"HOLD ON TO THE ROPE."

When Dr. Carey was about to embark for India, to preach the gospel to a people who had never before been visited by the minister of Christ, he said to Andrew Fuller, "Br. Fuller, I am going down into the death-pit of heathenism, and I want you to hold the rope." And so Fuller did hold the rope, and during all his life he lifted his voice in favor of missions, and stirred up the whole kingdom to an interest in the cause. Now circumstances similar to this are constantly occurring, when a brother is encouraged to venture into some dark, hard field of labor, and in order to succeed, some one must "hold the rope." We have sent brethren to preach the gospel in India, but it would have been better to have kept them at home, unless we "hold the rope," i. e. support them by money, sympathy, and by sending out co-laborers, so as to give strength and success to the work. We have sent men into cities and destitute fields at home, to preach the Word, but we must "hold the rope," or they will fail. We have sent men to work in this and that school; in this or that agency; in this or that field of labor, but we are bound by every consideration of prudence, honor, and sound policy, to hold on to the rope. How great would be the crime, to lower a man into a dark pit, and then abandon the rope and leave the victim of our infidelity to perish without hope! And how worthy of reprehension it is to abandon a Christian brother, who has engaged to do a great work for the church, and is toiling hard, sacrificing much, and needing help! Yet such is often done.

Just the men who are morally bound to hold the rope, often abandon it, and violate their promise, dishonor their covenant, and leave the hero, who dared to venture, to suffer; and perhaps they will even censure and belie him whom they have forsaken, in order to excuse their own perfidy. The burdens of the church are far from being equally borne. We would not have any do less, but we would have many do more. Come up, brethren, to the help of those who are toiling—sustain with money and sympathy those who are bearing the heavy burdens, stand by the rope, share in the hardships of the battle, and many a noble worker will be secured from discouragement, and the cause of truth will flourish.—*Morning Star*.

IOWA, May 28, 1859.

By request of an aged lady, I enclose \$20. to be invested in books and tracts of an anti-

slavery tone, to be forwarded to Rev. J. G. Fee, for distribution in Kentucky. The donor requests that her name may not be mentioned. She is very aged, and now apparently on her death-bed: probably before this is received by you she will be where the weary are at rest. She says she thinks she "ought to do something for the Lord" before she leaves the world. "Providence has given me this twenty dollars, and I will give it before I go."

Children's Department.

I Want to do Something for God.

A little pale boy was seated in the kitchen of a small cottage, and occupied in reading the Bible. His mother was busily engaged in sewing, when she was suddenly surprised by hearing him exclaim: "Oh, mother, I am so very happy!" and the little fellow rose from his seat and came to her, and laid his head upon her lap.

The mother's eyes filled with tears, for she thought her little boy had very few things to make him happy. He was sick and lame, and they were so poor that he had neither warm clothes nor proper food; but she only said: "And what is it that makes you happy, Richard?" The boy lifted up his pale, thin face, and said: "I do love God so, dear mother: he is so good."

"And what has put that in your mind just now?" she asked.

"I have been reading about the creation, mother, and how wicked the people became after God had made the beautiful world for them; and yet, although they kept on sinning against him, he was full of mercy. He would have spared the cities of Sodom and Gomorrah, if only ten righteous men could have been found in them; and then he let Noah be a hundred and twenty years preparing the ark, and yet the people repented not. But the greatest goodness of all was in sending Jesus to die for us. Oh, mother! when I think upon all that God has done and Jesus suffered for us, I cannot help wishing that I could do something for God."

"But what can you do, my child?"—said his mother; "you are too ill and weakly to work."

"I know that, mother; but I must do something. I believe that I shall not live very long, and I want to try and show that I would do good if I could. Will you get me a missionary box, and let me try and fill it?"

"I am quite willing, dear Richard, only you must not be asking all the ladies who come here to see you, for money: you know that would not be proper."

"No, mother, I won't do that; but I've been thinking that I might sell the little wooden knives and toothpicks which I make, and cut out more of the paper ornaments that Mrs. Williams liked so much, and perhaps the ladies will buy them."

"Well, my boy, I'll get the paper, and when father comes home, you can ask him for some wood."

In a week from that time Richard had several little articles neatly finished and laid in a paper-tray, upon which was a card with the words: "For sale, for the good of the Missionary Society."

In a very short time the kind ladies, who came to see him, bought all the things which were in the tray, for they felt pleased to encourage the little boy, who seemed in such earnest to do good; and Richard soon found that his efforts to do "something for God" were blessed by him with success.

When the next quarterly missionary meeting took place, Richard's mother carried his missionary box, and gave it into the collector's hands, saying: "It is Richard Johnson's, my son's box, sir;" and then she burst into tears, for her little boy was dead. He had been seized with a sudden illness in the midst of his efforts for the missionary cause, and, after lingering a week, he had died.

The box was opened, and found to contain eighteen shillings and sixpence; and this sum was soon increased by the sale of a few more little articles left upon Richard's paper tray.

Dear reader, have you ever tried to do something for God? If not, begin now, for God hath done great things for you.—*Juv. Instructor.*

A Child's Eloquence.

A sweet little girl, named Sarah, had been to church, and went home full of what she had seen and heard. Sitting at table with the family, she asked her father, who had been to church, but was a very wicked man, whether he ever prayed. He did not like the question, and, in a very angry manner replied—

"It is your mother or your Aunt Sally that put you up to that, my little girl."

"No, papa," said the little creature; "the preacher said, 'All good people pray; and those who don't pray, ain't going to heaven.' Pa, do you pray?"

This was more than her father could stand, and, in a rough way, he said—

"Well, you and your mother, and your aunt Sally, may go your way, and I will go mine."

"Pa," said the little creature with sweet simplicity, "which way are you going?" This question pierced his heart. It flashed upon him that he was in the way to death. He started from his chair, burst into tears, and immediately began to cry for mercy. Within a few days he was a happy convert, and, I believe, he will appear in heaven as a star in his little daughter's crown of rejoicing.—*Well Spring.*

A Little Girl's Talk with God.

A little girl of five years was left at home by her mother, one evening, in the care of a servant. When she returned, being informed that her little daughter had not behaved well during her absence, she took her upon her knee, and, after gently reproving her, observed that the child began to talk, in a tone too low, however, to be understood. After some time, she asked the little girl what she was talking about, but she refused at the time to tell her. The next evening, when she was again on her mother's knee, after having said her little prayer, as it was her custom to do every night before going to bed, she looked up into her mother's face and said,

"Mamma, have I been good to day?"

"Yes," replied the mother, "I think you have been quite a good child to-day."

Said the little girl: "I had a talk with God last night, and I told Him I wanted to begood to-day, and I asked Him if He would not help me, and He *has* helped me all day."

SYSTEMATIC BENEFICENCE.—"I think," said the Rev. John Brown of Haddington, "this having a distinct purse for the Lord, is one of the most effectual means of making one rich. I have sometimes disposed of more this way than it could be thought I was capable of, and yet I never found myself poorer against the year's end."

RECEIPTS

FROM JULY 1st to AUG. 2d, INCLUSIVE.

MAINE.

Brown's Corner. Female Cent Soc., by Mrs. M. B. Buxton	3 26
Corinth. Doct. William Peabody, deceased, Legacy in part, by Lorenzo Peabody, Administrator	50 00
Ellsworth. Mrs. L. T. Phelps 10, Mrs. William H. Back 3, Dea. Z. Smith 1,	14 00
Fryeburg. Abraham Andrews 1.25, Edward Shirley 1, Others 2.25, by "Frank"	4 50

Newport. Wm. E. Noyes 1.50 and from the Estate of a deceased Sister 3.50 5 00

NEW HAMPSHIRE.

Claremont. D. M. Ide for <i>Foreign M.</i>	15 00
Hampstead. Cong. Ch. 5, Joseph Chase, Dea. Joshua Eastman and Dea. Jona. Kent 1 ea., Others 1, by Rev. T. C. Pratt	9 00
Peterborough. Individuals, by Julia Moore	7 00
Troy. Joseph Jones	5 00

VERMONT.

Barre. "Anonymous"	1 00
Castleton. Legacy of Enos Merrill 2nd., deceased, by Zimri Howe, executor	50 00
Greensboro. Cong. Ch. Mon. Con. Coll. by Rev. James P. Stone	7 00
Ludlow. L. H. C.	60
Middlebury. Edward H. Denison and Mrs. S. A. Denison	5 00
Pawlet. Cong. Ch. and Soc. for <i>Foreign M.</i> , by Rev. S. M. Wood	25 00

MASSACHUSETTS.

Amherst. Sophomore Class Amherst College, by Prof. J. G. Vose	3 00
Ashby. A. Jaquith	1 00
Ashland. Dexter Rockwood	2 00
East Medway. Charles H. Fitts 12, John S. Walker 8, Marinda Daniels 5, Paul Daniell and Wife 4.75, James P. Clark and Henry Daniels 4 ea., A. and E. Clark, Mr. and Mrs. H. Mason and Mr. and Mrs. George Crosby 3 ea., Moses Ellis 2.50, Willard K. Ellis, Miss M. B. Lovell and Cyrus Daniels 2 ea., Elbridge Clark 1.50, Miss M. Mason, Wm. Daniels and Rev. L. Bailey 1 ea., Others 2.25, to const. JOHN S. WALKER and MAR? B. LOVELL L. M's.	62 00
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